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# HAMMAPADA

## THE BUDDHA'S PATH OF VIRTUE

# DHAMMAPADA

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# DHAMMAPADA

*AN ANTHOLOGY*
*OF THE UTTERANCES OF*
*GOTAMA THE BUDDHA*

A TRANSLATION FROM THE ORIGINAL PALI BY
**UPENDRA MAHARATHI**

⁂

THE WISDOM EYED PRINTWORKS
BODHA, KATHMANDU, NEPAL

*WISDOM EYED EDITION*
JULY 1973

294.34
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This Wisdom Eyed Edition of Dhammapada is published by arrangement with Earthflash Circus of Geneva.

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COVER DESIGN BY SUBASH KHANIJO

रेग्मी स्मारक, पुस्तकालय
१०७४४

Price Rupees Ten

Printed in Nepal
at Sahayogi Press, Kathmandu
Phone 11489

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# PREFACE

Buddhism is not so much a religion as it is a pointing to the religious life itself. It is not concerned to defend a point of view or to propogate a set of beliefs about the absolute basis of life, but rather to lay hold on that absolute life itself. Its method is not to supply the mind with formal truths; it seeks only to help each person arrive at the existential discovery of his own true nature and thus to have him pass from the inauthentic life of truth or the creative life of formal posturing to the life of truth or the creative life. Buddhism is not an ideology but an ultimate therapy through which man comes into the possession of what is truly his own and attains spiritual freedom.

The living truth is not a teaching and one does not come by the truth of one's being simply through adhering to a teaching. The teaching is only something to which you cling, something you try to absorb into yourself. But the very effort to heed the teaching indicates that it is something alien to your very self. Buddhism has no truth to impose on the individual, for any truth of this sort would be an 'imposition' and would fall short of being the kind of living truth which alone can confer reality and set men free. No truth that is imposed on an individual from without can be perfectly real for him, nor can such a truth ever evoke the unqualified endorsement of his entire being. The effort to conform to the specifications of a truth supposed to emanate from on high will never attain the proportions of a perfectly sincere response.

If the living truth is not to be transmitted as a formal teaching, how, then, does one apprehend it ? Not by any act of intellectual understanding, nor by any act of feeling, nor by the exercise of any faculty whatsoever. Man will never come to his wholeness through any partial response, and no fragment of man's being, neither his head nor his heart, can be the instrument of his salvation. Buddhism is not anti–intellectual any more than it is anti–emotional. It is in the strictest sense non-partisan, for it will not take sides with any of the parts of man's being, but is concerned only to arrive at this wholeness. As for the intellect, the farthest it can go is to understand why the reality of buddhism is beyond its reach. In relation to the living truth of his own being, man's problem is not how to understand it, how to fix it as an intellectual possession, but rather how to be one with it, how to live out of it. The intellect is by its nature 'grasping" but it is only abstractions and not concrete realities that fall within its 'grasp'. The intellect understands when it has succeeded in fitting the unknown into a framework of familiar ideas. But every ideological framework is a limited structure, and therefore everything understandable is of limited content and potentiality. The intellect contacts not reality in its concretness, but always only an abstracted portion of it. Intellection yields no more than a point of view, but never thè living wholeness itself which is inexhaustibly fertile and allows for an infinity of possible points of view.

The wish to understand is the wish to possess, but nothing that is living admits of being possessed. Possession is a rèlation to abstraction: you cannot approach anything living with the idea of possessing its living quality. If you try to make its living concreteness your own by an act of possession, you will merely kill it. It is in the union of the spirit that living things become ours even as they remain themselves.

Life must be given ths freedom to grow. So a living truth can never be fixated in a formula, in a creed, in a catechism. It is not objective phenomenon that can be preserved in a treasure chest and passed on to one's heirs. When it is locked up in a strong box, it quickly dies; and what remains is only the stench of death. There are, of course, embalming techniques that will keep the corpse from utter decay for an indefinite period, but embalming has not the power to revivify. This is the recurring tragedy in the history of religions. Again and again it is treated as an objective commodity that can be grasped and enshrined forever in the form of a ritual, a creed, or an organization. But living truth soon losses its life when it is thus confined, that is the forms capture only an abstracted portion of the living whole, but the living essence of things eludes every form of formulation. Buddhism alone, among the world's religions, makes no claim to the possession of the truth, for only buddhism has clearly realized that living truth cannot be possessed. Any religion that believes it 'has' the truth must be dealing only in abstract or formal truth.

The Dhammapada is a magnificent collection, presented in a systematically atranged anthology of the solemn utterances of Gotama, the Buddha. In the whole of the Buddhist canonical literature, the Dhammapada is the most impressive, as handed down from the earliest texts, the Khuddaka Nikaya of the Sutta Pitaka.

The Dhammapada has been passed on to us as collection of 423 verses uttered by the Buddha on about three hundred occasions to suit the different temperaments of his listeners during his ministry of forty-five years. Circumstances leading to these solemn utterances have been presented in the form of short and long narratives together with traditional interpretations in the voluminous commentary written by Buddhaghosha.

The Buddha perceived that the self was the cradle of all passions and it could only be by the surrender of that false, deeeptive ego that peace and tranqullity could come into being. This is an active principle as taught by the Buddha that directs the purposes of heart and mind to the one goal. By its cultivation the mind is freed from toxic thoughts and the heart is made capable of a love that is universal and dispassionate, without attachment to ideas or objects. This is a way of life which remains from first to last as a matter of experiece, to approach by a gradual path the supreme experience of the Enlightened One.

The most remarkable characteristics of the Buddha's teaching was the emphasis on the supreme neeessity of spiritual discipline and regeneration. Purity of mind and freedom from the baser instincts of self-love, greed, lust and anger were the fundamentals of spiritual life. And this process of self-enlightenment must be sought out by each one with diligence and that alone can free a man from sorrow.

The Dhammapada is a chart and guide book pointing to the living experince of those who walk in the path of virtue. The way to freedom is one of virtue, contemplation and self-naughting. It leads towards the remoulding of the whole personality, to a genuinely new birth. It is a a hopeful pursuit of the path of self-conquest and of an earnest effort to live the life.

And it must ever remain a source of perpetual joy when we discover the religious truths of our own creed expressed in those of others with thelr characteristic idom, accent and emphasis.

*Upendra Maharathi*

# PROLOGUE

If you are expecting this book to provide a path to enlightenment, you may well be disappointed. As the Dhammapada itself states in verse 276, "You yourself must put forth effort; the Buddhas are but sign posts..."

Often the first attempts to control the desires produce nothing but a headache. If this happens, it is possibly best to selectively cater to the desires, but to be mindful of the consequences. If what the Buddha has to say is true, we should be able to discover it from our own experience.

And just in itself the control of desires cannot bring enlightenment. It is possible to abstain from meat, drink, and smoking, but still not to have the light shining forth from within. But yet there is a serious purpose behind this advice. For it is our desire to pursue pleasure and escape pain that drives our minds into thoughts and worries about the past and future.

And what is enlightenment but the receptivity to see the world anew each moment? This capacity is a special grace and cannot be learned from a guru or a holy book. But if we are attentive to our own body, feelings, and minds, we may one day stumble upon a path to innocence.

*Elliott Isenberg*

Bodnath
10th July 1973.

OFFERED IN DEDICATION TO

CHARLES AND GLADYS McDONALD

THE GRACIOUS PARENTS OF
MY WIFE CAROL

## CHAPTER ONE

## THE PAIRS

All that we are is the consequence of what we have thought. All that we are is moulded on our thoughts and made up of our thoughts. If one speaks or acts with an evil mind, then pain follows him, even as the wheel, the hoof of the ox.

1

All that we are is the consequence of what we have thought. All that we are is moulded on our thoughts and made up of our thoughts. If one speaks or acts with pure mind, then happiness follows him, even as the shadow that never leaves.

2

"He defamed me, beat me, conquered me, robbed me"—those who harbour such thoughts (in their mind) will never still their hatred.

3

"He defamed me, beat me, conquered me, robbed me"—the hatred of those who do not harbour such thoughts (in their mind) is appeased.

4

Never in this world can malice be overcome by hatred. It will be appeased only by non-hatred. This is an ancient law.
5

The quarrellers do not realise that in this world we shall at one time cease to live. But those of them who realise it, end their quarrels at once.
6

Whosoever lives in pursuit of pleasures, without guarding his senses, immoderate in eating, indolent and frivolous– him verily Mara overthrows, as a gale an unfirm tree.
7

Whosoever disciplines himself, living unmindful of pleasures, with senses well guarded, moderate in eating, possessed of faith and fearless—him Mara does not overthrow, as a gale a rocky mountain.
8

He who dons the yellow robe while still unfree from depravities, disregarding temperance and truth, is not worthy of it.
9

He who has cleansed himself of all impurities, who is well established in morals, who is regardful of temperance and truth, is indeed worthy of the yellow robe.

10

Those who perceive truth in the unreal and untruth in the real, never arrive at truth, being possessed of wrong view.

11

Those who perceive truth in the real and untruth in the unreal, arrive at truth, being possessed of right view.

12

Just as rains penetrate an ill-roofed house, so does lust enter the uncontrolled mind.

13

Just as rains penetrate not a well-roofed house, so does lust enter not a well-developed mind.

14

Here and hereafter the evil doer grieves. He grieves and laments on seeing his own wicked deeds.

15

Here and hereafter the doer of good rejoices. He rejoices exceedingly on seeing his own pure deeds.

16

Here and hereafter the evil doer laments. "Evil have I done", he says, greatly pained. Greater is his woe as he follows the path of evil.

17

Here and hereafter the doer of good rejoices. "Well have I done", he says, happily. Greater is his happiness as he follows the path of righteousness.

18

The heedless man who quotes the sacred texts without living up to the teachings is like a cowherd who counts the cows of others; he does not share the blessings of a righteous life.

19

He who lives up to the teachings of the sacred texts he repeats, abandoning passion, hatred and delusion and possessed of true wisdom, desiring nought of this world or the next – such a man shares the blessings of a righteous life.

20

# CHAPTER TWO

## VIGILANCE

Awareness is the way to deathless. Heedlessness is the path to death. The watchful do not die; the heedless are like unto the dead.

21

The learned who discreetly understand this delight in watchfulness. They tread the Path of the Noble Ones.

22

The Peaceful Ones, ever meditative and ever zealous attain Nibbana, the incomparable state of freedom and happiness.

23

Continually grows the honour of him who is wakeful and alert, whose deeds are pure and considerate, who is self-controlled and leads a righteous life.

24

Let the wise man, rousing himself to wakefulness of discipline and self-control, make for himself an island which no flood can overwhelm.

25

Ignorant and witless persons give themselves to heedlessness. The intelligent value wakefulness as their best treasure.

26

Be not heedless. Have no delight in the pleasures of sense. He who meditates diligently attains supreme joy.

27

When the discreet person overcomes heedlessness by heedfulness he ascends to the heights of wisdom. Free from grief he surveys the afflicted. The learned regard the foolish as the mountaineer looks at those who dwell on the plains.

28

Wakeful among the heedless, wide awake among the sleepy, the wise man forges ahead even as a charger leaves a weak jade behind.

29

By earnestness did Indra rise to supreme power over the gods. Earnestness is always praised, heedlesness is ever blamed.

30

A bhikkhu who rejoices in wakefulness and looks with dread on heedlessness advances like fire, buring all fetters, great and small.
31

A bhikkhu who rejoices in wakefulness and looks with dread on heedlessness, does not fall backwards; he is in the presence of Nibbana.
32

# CHAPTER THREE

## THE MIND

Just as a fletcher straightens his arrow, so does the wise man straightens the mind which is difficult to guard and hard to restrain.
33

Like a fish taken out from its watery abode and cast on land—so struggles the mind to liberate itself from the realm of passions.
34

It is good to hold back a mind which is flighty, grasps whatsoever it wishes for and is hard to subdue. A mind thus tamed is conducive to happiness.
35

Let the wise man watch over his mind, which is very subtle, seizes on whatsoever it desires and difficult to understand. To watch over the mind is conducive to happiness.
36

The mind moving alone, travelling far, incorporeal, rests in the cave of the heart. He who restrains himself escapes the bond of Mara.
37

A man whose mind is not steadfast, who is of ruffled serenity has no wisdom in him; he lacks in the perfection of wisdom.

38

He who possesses a mind free from desires, discarding both good and evil will have nought to fear. He is awakened.

39

Let such an one look upon his body to be fragile as an earthen jar and consider his mind as a strong fortress; let him overcome the Evil One with the sword of wisdom and guard his conquest wakefully.

40

Before long, alas! this body will lie on earth cast aside, without life, even as a useless log.

41

Whatever harm a foe may do to a foe, whatever a hater may do to a hater, yet greater still will be the harm when done by an ill-directed mind.

42

Neither father nor mother nor kindred can bestow greater benefits than a well-directed mind.

43

## CHAPTER FOUR

## FLOWERS

Who shall gain power over this earth and the domain of Yama, the god of death? And who shall conquer the abode of gods? Who shall make known the way of truth even as the gardner picks out the choicest bloom?

44

The disciple will overcome this earth. Also the domain of Yama. And also the abode of gods. The disciple makes known the way of truth even as the gardner picks out the choicest bloom.

45

Knowing that this body is like bubble and knowing it to be illusory, the disciple shattering the flowery shafts of Mara passes beyond the realm of death.

46

Death bears off the man whose mind is intent on plucking the flowers of sense, as a great flood sweeps away a sleeping village.

47

Death overwhelms the man who is enjoying the pleasures of sense, even before he is gratified in his pleasure.

48

Just as the bee collects honey without injuring the colour or the scent of the flower, even so a sage should live his life.

49

Let not a man heed the unworthy actions of others, things left done and undone by others. But let him regard his own acts of omission and commission.

50

Like a flower full of colour but without scent are the well-spoken words of him who lives not up to them.

51

Like a lovely flower full of colour and scent are the well-spoken words of him who lives up to them.

52

Many a garland may be made from a heap of flowers. Many meritorious deeds can be accomplished by a mortal once he is born.

53

The scent of flowers travels not against the wind, be it the fragrance of sandal, tagara or jasmine. But the fragrance of the good travels even against the wind. The fragrance of the righteous pervades everywhere.

54

The fragrance of the virtuous life surpasses all the scents, even those of sandal, tagara or lily.

55

Poor is the scent of tagara or sandal. The fragrance of the righteous ascends to the height of the gods.

56

Mara finds not the way to those who are virtuous, wakeful and are liberated through perfect wisdom.

57

From a heap of rubbish on the roadside a lily blooms, fragrant and pleasing. From a mass of ignorant mortals arises the disciple of the Enlightend One, full of glory and wisdom.

58–59

# CHAPTER FIVE

## THE FOOL

Long is the night to him who is without sleep. Long is the league to him who is weary. And long is the chain of birth and death to those foolish ones, who know not the True Law.
60

If a traveller does not meet one superior to himself or his equal, let him walk alone. There is no fellowship with a fool.
61

A fool endures misery thinking—"Sons have I; wealth have I". He himself is not his own. How then sons and wealth?
62

The fool who is aware of his ignorance is for that very reason a wise man; but a fool who takes himself wise is indeed a fool.
63

Even if a fool should associate himself with a wise man all his life he perceives not the truth, even as the spoon the taste of the soup.
64

But a thoughtful person who associates himself with a wise man soon perceives the Truth, even as the tongue the taste of the soup.

65

The fools possessed of evil nature are the enemies of themselves; they commit evil deeds, the fruit of which is bitter.

66

Not well done is that deed for which repentance is due, the consequence of which a man receives in sorrow and with tears.

67

Well done is that deed for which repentance is not due, the consequence of which a man receives in joy and happiness.

68

A fool thinks an evil deed to be sweet as honey so long as it does not bear fruit; but when it bears fruit, he laments.

69

Though a fool may eat his food month after month with the tip of the kusa grass, yet he will not be worth the sixteenth part of those who have comprehended the truth.

70

An unworthy deed like freshly drawn milk does not turn sour at once. Smouldering within, like fire covered by ashes, it consumes the fool. 71

Whatever knowledge the fool may have is not worked to advantage. That destroys his worthy share of past merit and leads to calamity. 72

The fool wishes for false reputation, for precedence amongst his fellow mendicants, for the lordship of the vihara and regard from all folk. "Let both the householders and the monks think that this is accomplished by me. Let them follow my pleasure in all that is to be done or not to be done." Such is the aspiration of the fool. So his desire and pride increase. 73–74

The Path that leads to worldly gain is one; quite another is the way that leads to Nibbana. Let not the bhikkhu, the disciple of the Buddha seek honour but let him strive after wisdom. 75

## CHAPTER SIX

## THE WISE

If you behold an intelligent man who reveals the shortcomings in others and administers reproof, follow that wise man. He is like unto a revealer of hidden treasure. The good hold him dear, by the bad he will be hated. Let such a wise man instruct and forbid what is improper.
76–77

Keep not the company of evil doers and of mean men. Do be friends with the good, keep company with the best of men.
78

He who drinks deep of the Dhamma ever lives happily with an unruffled mind. The wise man seeks delight in the Dhamma taught by the Noble Ones.
79

Irrigators lead the waters. Fletchers shape the arrows. Carpenters bend the wood. The wise discipline themselves.
80

Solid rock is not shaken by the gale. The wise man is not moved by praise or blame.
81

The wise on hearing the True Law become peaceful like unto a deep lake, calm and serene.
82

The wise forge ahead free from delusion. They do not murmur nor long for pleasures. The wise are not elated in their happiness nor are they depressed by sorrow.
83

Neither for his own sake nor for others will a wise man long for a son, for wealth or for position. By unjust means he desires not his own success. Such a man is wise, virtuous and righteous.
84

Few are those who reach the shore beyond. The crowd run up and down this shore. Those who listen to the well propounded Law and abide in it cross over to the yonder shore, having passed the impassable domain of the Evil One.
85–86

Let the wise abandon an unbecoming way of life and follow the path of righteousness. Let him value solitude. Abandoning all pleasures and calling nothing his own let him cleanse himself from all impurities of the mind.

87–88

Those whose minds are well grounded in the elements of enlightenment and who find pleausre in freedom from attachment by ceasing to cling to anything attain in this world the unshakable freedom of heart– Nibbana.

89

## CHAPTER SEVEN

## THE WORTHY

He who has cut off the bondages and freed himself in all ways is always free from pain; for him there is no grief; he has completed his task.

90

The mindful exert themselves. They do not seek pleasure in any dwelling. Leaving their possessions they walk on, even as swans their lake.

91

Those who have no possessions, who conduct themselves according to the law, who realise the unborn by perceiving the transitoriness of life—their course cannot be traced even as the flight of birds through the sky.

92

Those whose depravities are rooted out, who are indifferent to food, who realise the unborn by perceiving the transitoriness of life, their track is hard to find even as the flight of birds through the sky.

93

Those whose senses are subdued like well tamed horses and are free from pride and depravities—them even the gods envy.
94

He who is tranquil like the earth, firm like Indra's bolt and like a lake free from mud - for such a one there is no round of births and deaths.
95

His mind becomes peaceful. Also his speech and deeds. Such is the composure of one who has attained deliverance through right knowledge.
96

The man who is free from blind faith, who has cut off all shackles, overcome all desires, who has gone beyond likes and dislikes, who is the knower of the unborn, he indeed is the mightiest of men.
97

Delightful, indeed, is that spot where arhats dwell, be it a hamlet or a forest, be it on rising or sloping ground.
98

Delightful are the woods wherein the worldy find no charm. There the passionless find delight for they seek not the allurements of the world.
99

## CHAPTER EIGHT

## THE THOUSANDS

Though a speech consists of a thousand words if these be lacking in sense, better a single word full of meaning hearing which one feels peace. 100

Though a poem consists of a thousand verses if these be lacking in sense, better a single couplet hearing which one feels peace. 101

Though one should recite a hundred verses of empty words, better it is a single word of the Dhamma hearing which one feels peace. 102

Though one conquers in battle a thousand men a thousand times, he who conquers himself is the mightiest of warriors. 103

Conquest of self is indeed better than victory over others. If a man subdues himself and practises restraint, neither deva nor gandharva, neither Brahma nor Mara can turn his victory into defeat. 104–105

If month after month for a hundred years a man should offer a thousand sacrifices, if he should pay reverence even for a moment to those worthy of reverence, superior is that homage to a century of sacrifices.

106

Better than the man who tends the sacrificial fire in the forest for a hundred years is that man who pays reverence to one established in wisdom. Superior is that homage to a century of sacrifices.

107

Whatever is offered as an oblation and a sacrifice for a whole year in order to gain merit, its value does not amount to one fourth part. Better is homage paid to those who are upright.

108

Four things increase to the man who respects the elders and pays reverence--long life, beauty, happiness and strength.

109

It were better to live a single day of virtous life than an unrestrained life of a hundred years of wickedness.

110

It were better to live a single day possessed of wisdom than an unrestrained life of a hundred years.

111

It were better to live a single day of strenuous endeavour than an idle and a weak life of a hundred years.

112

Though one should live a century without comprehending the origin and cessation of that which is incomposite, better to live a single day mindful of such origin and cessation.

113

Better to live a single day in the realisation of the deathless state than the life of a hundred years perceiving not the deathless.

114

Though one should live for a hundred years blind to the True Law, better to live a single day realising the True Doctrine.

115

# CHAPTER NINE

## EVIL

A man should make haste to do good; let him keep the mind free from evil; if he is slack in doing good his mind delights in evil.

116

If a man commits evil, let him not continue in it. Let him not find pleaure therein. Painful is the accumulation of evil.

117

If a man does good, let him do it again and again. Let him set his heart on it. Happiness is the outcome of good deeds.

118

Even an evil doer sees happiness as long as his evil deed has not ripened; but when it has ripened, then does the evil-doer perceive the evil.

119

Even a good man suffers evil so long as his good deeds do not ripen; but when it bears fruit then he perceives the good accruing to him.

120

Think not lightly of evil, saying, "It will not come unto me". Even a pot is filled by the constant falling of drops of water. So does the fool, little by little, gathers evil for himself.

121

Think not lightly of good, saying "It will not come unto me." Even a pot is filled by the constant falling of drops of water. So does the wise man, little by little, gather good for himself.

122

Even as a merchant having much wealth but with a poor escort avoids a dangerous way; even as one desiring to live avoids poison; so should one shun evil.

123

He whose hand has no wound may touch poison. Poison affects not him who has no wound. Evil does not befall on him who does no evil.

124

Whosoever wrongs a man who is innocent, pure and virtuous, evil recoils on him, as fine dust thrown against the wind.

125

रोपी, कल्याणी रोपी स्मारक, पुस्तकालय

Some men return, re-entering a womb; evil-doers experience hell; the righteous experience heaven; those who are freed from depravities attain Nibbana.

126

Not in the sky, nor in the depths of the ocean, nor in the mountain clefts is there a place on earth where a man can escape the consequences of his evil deeds.

127

Not in the sky, nor in the depths of the ocean, nor in the mountain clefts is there a place on earth where a man can be and death cannot overpower him.

128

# CHAPTER TEN

## PUNISHMENT

All tremble at punishment; all fear death. Putting oneself in the place of another, one should neither kill nor cause to kill.

129

All tremble at punishment; to all life is dear. Putting oneself in the place of another, one should neither kill nor cause to kill.

130

He who seeking his own happiness inflicts injury on others who seek their own happiness, will not find happiness after death.

131

He who seeking his own happiness injures not others though they seek their own happiness, will find happiness after death.

132

Speak not harshly to anyone; those thus spoken to will retaliate. Since angry talk is painful, the rod of retaliation may overtake you.

133

If like a broken gong, thou hast become still, you have already attained Nibbana for there is no anger in you.

134

As a cowherd with his staff drives out the cattle into pasture, so old age and death drive life from out of beings.

135

The fool when committing evil deeds knows not his folly. But the fool is consumed by his own deeds, like fire.

136

He who injures the harmless and the innocent soon reaches one of these ten states: he will suffer intense pain or disease or bodily destruction or grievous disaster or infirmity of mind or displeasure of the king or accusation or loss of relations or loss of wealth or destruction of his house by fire. At death, the evil man, will be born in woe.

137–138–139–140

Neither nakedness, nor matted hair, nor filth, nor fasting, nor lying on the ground, nor besmearing the body with ashes, nor squatting can purify a man who has not overcome his doubt.

141

He who is tranquil and serene and lives a subdued and restrained life, virtuous and has ceased to injure living beings, though richly attired, he is a brahmana, a samana and a monk.

142

Is there in this world any man humble enough that he minds not rebuke or censure, as a thoroughbred horse is not stung when touched by a whip?

143

As a thoroughbred horse touched by a whip, let a man be ardent and repentant. Get yourself rid of the great sorrow of earthly existence by faith and virtue, purity of conduct, meditation and effort and by discernment of the true law endowed with supreme wisdom.

144

Irrigators lead the waters. Fletchers straighten the arrows. Carpenters bend the wood. Good men control themselves.

145

# CHAPTER ELEVEN

## OLD AGE

Why this laughter, why jubilation when the world is burning? Surrounded by darkness why do you not seek for light?

146

Behold this body of different colours, full of corruption, stuck together, full of ills, full of vain thoughts and having no stability.

147

This body is wearing out; it is full of corruption and fragile. This mass of corruption disintegrates. Life ends in death.

148

What pleasure is there in looking at the bleached bones, like gourds cast away in the autumn.

149

This form is a citadel of bones, plastered over with flesh and blood. Therein lurk pride and deceit, old age and death.

150

The colourful royal chariots wear away. So also the body; but the virtue of the good wears not. Thus the good teach each other.
151

The man of little learning grows old like an ox. His flesh increases but his wisdom grows not.
152

Through a chain of countless rebirths have I walked on fruitlessly seeking the maker of this tabernacle. Painful is the round of births. Now I have seen thee and never again shalt thou build me a house. The rafters are broken and the ridge pole split. Safe is the mind beyond desires resting in Nibbana.
153–154

Men who have not lived a virtuous life, who have not acquired wealth in young age, pine away like old herons in a pond without fish.
155

Men who have not lived a virtuous life, who have not acquired wealth in young age, lie like worn-out bows, sighing after the past.
156

## CHAPTER TWELVE

### THE SELF

If a man should hold himself dear, let him diligently guard himself. The wise man should keep himself wakeful during one of the three watches of the night.

157

Let each man first establish himself in what is proper and then let him instruct others. Thus the wise man will not suffer.

158

Let each man instruct himself, before he instructs others. Controlling himself well, he might indeed control others. Very difficult is the controlling of self.

159

Self is the lord of self, what higher lord could there be ? When a man subdues well his self, he will have found a lord very difficult to find.

160

The evil done by oneself, born of oneself, sprung from onself, crushes the evil doer even as the diamond breaks a hard precious stone.

161

He, whose very evil nature has completely entangled him as a maluva creeper entwines a sala tree, makes of himself that which his enemy would have him.

162

Very easy it is to do evil, deeds which are hurtful to oneself. Exceedingly hard it is to do that which is beneficial and good.

163

The stupid man reviles the teachings of the holy ones, the noble and the virtuous. He follows false doctrines which bear fruit to his own destruction, even like the fruit of the katthaka reed.

164

Evil is done by self alone; by self alone is one defiled. By self alone evil is left undone; by self alone is one purified. Purity and impurity depend on oneself. No man can purify another.

165

Let not a man abandon what constitutes his own good for the sake of another however great. Once a man has realised his own work, let him devote himself to it diligently.

166

# CHAPTER THIRTEEN

## THE WORLD

Let none follow an ignoble way of life, nor live in heedlessness. Let none follow the false doctrine nor add to the number of the worlds he has to sojourn.

167

Let a man be watchful. Let him not be heedless. Let him follow the doctrine of a superior life. The virtuous live happily both in this world and the next.

168

Follow the doctrine of a virtuous life; not that of evil. The virtuous live happily both in this world and the next.

169

The lord of death does not look at him who looks upon the world as a bubble or a mirage.

170

Come, behold this world as a gaily painted royal chariot wherein the foolish delight, but the discerning are not glamoured by it.

171

He who was heedless but who now is restrained illumines the world like the moon freed from clouds.
172

He who by his good deeds transforms his evil acts is like the moon freed from clouds.
173

The world is wrapt in darkness. Few are there who comprehend it. Those who escape into the heavenly light are few, as birds that escape from a net.
174

The swans follow the path of the sun because of their supernormal powers. The wise having overcome Mara and his hosts are led away from the world.
175

A man who has violated the good law, who speaks what is not true, who scoffs at the consideration of another world, for such an one there is no evil that he will not do.
176

The niggardly do not go to heaven. Fools do not appreciate generosity. The wise rejoicing in charity attain happiness in the other world.
177

To enter the Path of Sanctification is better than sovereignty, is better than going to heaven, is better than lordship over many worlds.
178

## CHAPTER FOURTEEN

## THE ENLIGHTENED ONE

By what track can you lead away the One who is enlightened, infinite in knowledge and trackless? His victory nought can undo. None of this world can touch that victory.

179

By what track can you lead away the One who is enlightened, infinite in knowledge and trackless? No net of desire can catch him. No craving can entangle him.

180

Even the gods aspire towards the Enlightened Ones, who are wise and contemplative, who delight in steadfastness and tranquility.

181

Difficult is to obtain birth as a human being; difficult is the life of mortals; difficult is the hearing of the Good Law and hard is the appearance of the Buddhas.

182

Commit no evil; do good; purify the heart; this is the teaching of the Buddhas.

183

Enduring patience is the greatest penance. Nibbana is the supreme - so declare the Buddhas. He who oppresses another is no recluse; he who injures another is no ascetic.

184

Not to slander, not to harm, to live restrained according to the law, moderate in food, to live in solitude, to be devoted to higher knowledge-this is the teaching of the Buddhas.

185

The pleasures of the senses are never satisfied, not even by a shower of gold. The wise man realising that sensual pleasures are short lived and entail much suffering delights not in them.

186

Even in heavenly pleasures he finds no delight. The disciple of the Enlightened One delights in the destruction of craving.

187

People driven by fear seek refuge in mountain caves, in forests, in groves, under trees or shrines. Such refuges are not secure, such refuges are not the best. For having gone to these refuges, the man is not freed from fear.

188–189

He who has gone for refuge to the Buddha, the Law and the Order, perceives the four Noble Truths — suffering; the origin of suffering; the extinction of suffering; and the path leading to the extinction of suffering. That is the safe refuge; that is the best refuge, for having gone to that refuge the man is freed from all pain. 190–191–192

A man of noble birth is hard to find. He is not born everywhere. But wherever such a wise man is born, that family prospers.

193

Happy is the birth of Buddhas. Blessed is the teaching of the Good Law. Blessed is the concord in the Order. Blesesd is the austerity of those who put forth effort.

194

He who pays reverence to those who are worthy of reverence, whether to the Buddha or his disciples - those who have overcome craving and wrong views and crossed beyond the stream of suffering - he who pays reverence to such worthy men who have attained Nibbana, his merit cannot be measured.

195–196

CHAPTER FIFTEEN

## HAPPINESS

Let us, then, free from hate, live happily among those who hate; among those filled with hatred, let us dwell free from hatred.

197

Let us, then, free from disease (of passion), live happily among those who suffer; among those with disease (of passion) let us dwell free from that disease.

198

Let us, then, free from yearning, live happily among those who yearn: amidst those who yearn we dwell without yearning.

199

Let us, then, live happily, we who own nothing. Let us live even as the gods of Radiant Realm nourished on joy.

200

Victory breeds hatred and the defeated live in pain; but the peaceful man disregarding both victory and defeat lives happily.

201

There is no fire like lust; there is no moral transgression like that of ill-will; there is no suffering like existence (the five groups of aggregates); there is no peace higher than tranquillty. 202

Hunger is the worst of diseases; personal existence is the worst of sufferings. To him who has known this as it really is Nibbana is the highest bliss.
203

Health is the supreme gift; contentment is greatest wealth; confidence is the best of relationships; Nibbana is the supreme happiness.
204

He who has enjoyed the sweetness of solitude and the flavour of tranquillty remains unperturbed and free from evil and enjoys the sweetness of the Good Law.
205

It is good to see the Noble Ones; to live with them is happiness. A man is happy if he escapes the sight of fools.
206

He who associates with fools is greatly distressed. The company of fools is like unto a company of enemies. Company of the intelligent is like meeting kinsfolk . It brings happiness.

207

Therefore, even as the moon follows its course among the stars, so should one follow the wise, the noble, the learned, the steadfast.

208

# CHAPTER SIXTEEN

## THE PLEASANT

He who gives himself to sensual pleasures, which are unbecoming and does not devote himself to higher knowledge, gives up his own welfare. Going after pleasures he envies the man who exerts himself in pursuit of higher knowledge.
209

Never associate yourself with the pleasant nor with the unpleasant. Not seeing the pleasant is painful. To see that which is not dear is also painful.
210

Therefore, hold nothing as dear, for the loss of what is dear is painful. No fetters exist for him who neither likes nor dislikes.
211

From endearment springs grief;from endearment springs fear. There is no grief for him who is free from endearment. Whence, then, can there be fear?
212

From affection springs grief; from affection springs fear. There is no grief for him who is free from affection. Whence, then, can there be fear?

213

From indulgence springs grief; from indulgence springs fear. There is no grief for him who is free from indulgence. Whence, then, can there be fear ?

214

From desire springs grief; from desire springs fear. There is no grief for him who is free from desire. Whence, then, can there be fear?

215

From craving springs grief; from craving springs fear. There is no grief for him who is free from craving. Whence, then, can there be fear ?

216

Men hold him dear who has insight, who is virtuous and is established in the Law, who speaks the truth and performs his duty.

217

He who strives for the supreme Nibbana, who is of awakened thoughts and not distracted by lower desires, is called the "one who has gone upstream".

218

Just as a man who has been long away is welcomed on his safe return by his kinsmen and companions; so is the doer of good deeds, when he passes away from this world to the next, welcomed by his good deeds as a dear kinsman returned home.

219–220

## CHAPTER SEVENTEEN

### ANGER

Let a man abandon anger; let him root out pride; let him break all fetters. There is no suffering for him who clings neither to name or to form and who calls nothing his own.

221

Whosoever, as a rolling chariot, controls his rising anger, him I call a charioteer; others but hold the reins.

222

Let a man overcome anger by absence of anger; let him overcome evil by good; let him overcome the niggard by liberality; let him overcome the liar by truth. Let a man speak the truth and not yield to anger. If asked let him give, even though it be but little. By these three steps he shall reach the presence of gods.

223–224

Those sages who are harmless and ever restrained in body attain the Deathless, where one is freed from sorrow.

225

Depravities vanish from those who are wakeful, ardent day and night and strive after Nibbana.

226

O, Atula ! this is old; not just a saying of this day. "They blame him who sits silent, they blame him who utters much and they blame him who speaks little". There is none in this world who is not blamed.

227

There never was, nor will be, nor does there now exist a being who stands wholly praised or utterly condemned.

228

If the wise continue to praise one who is intelligent and of good moral habits and possessed of knowledge and virtue, who would dare to blame such a man? He is like unto a coin of pure gold. Even the gods praise him, even by Brahma he is praised.

229–230

Let a man guard himself against the bodily agitations. Let him have control over his body. Abandoning evil let him dwell in goodness.

231

Let a man guard himself against the agitation of his speech. Let him be restrained in speech. Abandoning evil speech let him dwell in goodness.

232

Let the man guard himself against the irritation of his mind. Let him be well controlled in mind. Abandoning the evils of the mind let him dwell in goodness.

233

Those who have mastery over the body, the tongue and the mind, are indeed well-controlled.

234

## CHAPTER EIGHTEEN

### TAINTS

You are now like a withered leaf, the messengers of death have drawn near; you stand on the threshold of departure and you have made no provision for the journey.

235

Be wise; make an island of thyself and strive quickly. Free from impurities and sinless thou shalt go to heaven, the world of the elect.

236

Your life has drawn to a close. You have come into the presence of death. There is no rest-house on the way and you have made no provision for the journey.

237

Be wise; make an island of thyself and strive quickly. Free from impurities and sinless you shall no more come again into birth and decay.

238

One by one, little by little, day by day, should a wise man blow away his impurities, even as a smith blows away the dross of silver.

239

As the rust sprung from iron corrodes the very iron itself and eats into it, so do the evil deeds of the wicked bring them to a state of woe.

240

Non-repetition taints our prayers. Non-repair taints the house. Sloth is the blemish of beauty, and carelessness the taint of the watchman.

241

An unchaste life taints a women. Miserliness taints a benefactor. Unbecoming deeds are the root of evil both in this world and the next.

242

But worst of all taints is the taint of ignorance. O, bhikkhus ! remove that taint and become sinless.

243

Easy is life for him who is shameless, impudent as a crow and is a mischief maker, is boastful and corrupt.

244

Hard is the life for him who is modest, seeking always that which is pure, who is detached, polite and walks in the ways of chastity.

245

He who destroys life, who speaks untruth, who takes that which is not given to him, who consorts with others' wives, who is addicted to intoxicating drinks, such a person, even in this world, digs his own grave.

246–247

Thus, O man, difficult to restrain are evil things. Let not greediness and an ill-lived life bring you to grief.

248

Men are charitable according to their faith or pleasure. He who frets about food and drink given to others does not attain peace of mind, either by day or by night.

249

But he in whom such unworthy felling is destroyed, completely rooted out, he alone attains to peace of mind both by day and by night.

250

There is no fire like passion, there is no strangling grip like hatred; there is no ensnaring net like ignorance; there is no torrent like craving.

251

Easy it is to discover the fault of others. Difficult it is to see one's own. One winnows the faults of others like chaff but his own faults he hides even as a cheat hides a losing throw.

252

He who is given to finding the faults in others, who is ever conscious of and irritated by them increases his own weakness. He is far from the eradication of his depravities.

253

There is no path in the sky. There is no true monk outside the Order. The world delights in craving. The Buddhas are freed from it.

254

There is no path in the sky. There is no true monk outside the Order. The elements of being are liable to pass away, but the Buddhas are ever the same.

255

## CHAPTER NINETEEN

## THE RIGHTEOUS

A man is not just if he fulfils his cause by force and arbitrariness. He is wise who investigates both right and wrong.

256

He is wise who acts with consideration and leads with justice and impartiality. He is called the "one who is established in Dhamma".

257

A man is not learned because he speaks much. He is called the learned who is patient, free from hatred and fearless.

258

A man is not versed in Dhamma because he speaks much. But he who having studied the law only a little, always considers it and has discernment, he is called the custodian of the law, for he is established therein.

259

A man is not an elder because his hair is grey. He may be ripe in age but he is to be called the fruitless old.

260

He who dwells in truth, righteousness, harmlessness and lives restrained, such a wise man free from impurities is called an elder.

261

Merely because he is a fine talker or of fair complexion, a man who is envious, jealous and deceitful is not a good recluse; but he in whom these depravities are uproooted and uttlerly destroyed, he who is intelligent and free from ill-will, such a one is called the good.

262–263

No tonsure can make an ascetic of one who is undisciplined and given to lying. How can one filled with desire and greed be an ascetic ?

264

He who has overcome evil tendencies, small or large, is called ascetic. He is the conqueror of all evils.

265

He is not a bhikkhu because he seeks alms from others. He is not a bhikkhu because he adopts the precepts outwardly. But he who has cast out both good and evil, leads a pure life and walks in this world with wisdom, such a one is called a bhikkhu.

266–267

A man is not called a Muni because he is silent; he may be dull and ignorant. He who is possessed of understanding, accepting only the good and rejecting the evil, is a sage. He is a sage by reason of this. He is a sage because he reflects wisely on the inner and outer conditions. 268–269

He is not a noble if he injures living beings. The man who practises harmelessness is indeed a noble man. 270

Not merely by discipline and moral observances, nor yet by much study, neither by the attainment of meditation nor even by a secluded life do I seek the bliss of liberation which is not to be attained by ordinary men. O bhikkhu, rest not till thou hast not reached the extinction of all depravities. 271–272

# CHAPTER TWENTY

## THE WAY

The best of Paths is the Eightfold Path, of Truths, the Four Noble Ones are the best; the best of states is that of freedom from desire and of men, the sage is the best.

273

This is the Path. None other leads to the purity of vision. Enter this Path which gives freedom from Mara.

274

Treading this Path you will put an end to suffering; this Path have I made known ever since I knew the arrow of suffering.

275

You yourself must put forth effort; the Buddhas are but sign posts; those who have entered the Path and disciplined themselves are freed from the bonds of Mara.

276

"Impermanent are all composite things". He who understands this ceases to be in the thrall of grief. This is the Path of Purity.

277

"Full of suffering are all composite things." He who understands this ceases to be in the thrall of grief. This is the Path of Purity.

278

"Unsubstantial are all composite things". He who understands this ceases to be in the thrall of grief. This is the Path of Purity.

279

He who does not rise when it is time to rise, although young and strong, is full of sloth, inactive and possesses a mind full of vain thoughts, such a lazy man will not find the Path of wisdom.

280

Guarding speech, restraining mind and doing no wrong with the body, a man thus keeps the three avenues to action purified. Such a man discovers the Path pointed out by the wise.

281

From contemplation arises wisdom; from lack of contemplation there is loss of wisdom. Let a man understanding this two-fold Path of progress and decay take to the one that will lead to knowledge.

282

Hew down the entire forest of lust, not single trees; fear is caused in that forest. Having cut down the trees and cleared the undergrowth of lustful tendencies, O bhikkhus, you are free.

283

So long as the desire, however small, of a man for woman is not destroyed, so long his mind will be fettered, even as the suckling calf to its mother.

284

Do away with the love of self as you would pluck an autumnal lotus. Then resort to Nibbana the Path of Peace taught by the Blessed One.

285

The fool reflects, "Here shall I pass the rainy season; there shall I take abode in winter and summer". The fool knows not the dangers of life.

286

Death carries off that man whose mind is distracted and attached to sons and cattle, even as a flood sweeps away a sleeping village.

287

When one is overtaken by death, neither sons, nor father, nor kinsmen afford any refuge. There is no protection from kinsmen when death comes. Recognizing this, the learned by leading a vitrtuous life should straightaway clear the Path that leads to Nibbana.

288–289

# CHAPTER TWENTY-ONE

## MISCELLANEOUS

If by giving up a pleasure of little worth a wise man can derive greater happiness, let him give up the pleasure of little worth and turn to greater happiness.

290

He who seeks his own happiness by causing pain to others is encumbered by the bonds of hatred. He is not freed from hatred.

291

That which ought to be accomplished is left undone; that which ought not to be accomplished is, however, accomplished. Thus do the depravities of the heedless increase.

292

In those who watch over the senses, who do not do what should not be done and are regardful of their duty, their depravities disappear.

293

On slaying a father and a mother, and two kings of the warrior clan, and on destroying a state with its subjects, a brahmana goes free from blame.

(*Father is ignorance. Mother is craving. The two kings are heresies of the eternalists and annihilationists. The state with subjects are the six senses. Destroying all these brings deliverance. A brahmana is an arhat.*)

294

On slaying a father and a mother, and two kings of the warrior clan and an eminent man, a brahmana goes free from blame.

(*Father is egoism. Mother is craving. The two kings are heresies. Eminent man is the obstruction.*)

295

The disciples of Gotama who are always awake, by day and by night, set their thoughts on the Buddha.

296

The disciples of Gotama who are always awake, by day and by night, set their minds on the Law.

297

The disciples of Gotama who are always awake, by day and by night, set their minds on the Order.

298

The disciples of Gotama who are always awake, by day and by night, set their minds on the true nature of the body.

299

The disciples of Gotama who are always awake, by day and by night, seek pleasure in non-violence.

300

The disciples of Gotama who are always awake, by day and by night, seek delight in meditation.

301

Difficult is the life of a recluse. Painful is the life of a house-holder. Painful it is to live with the uncongenial. Painful it is to wander. So, let no man wander. Let none fall into a state of woe.

302

Wheresoever a man goes who is endowed with faith, with moral excellence, with fame and success, there he is honoured.

303

The saintly shine from afar like peaks of the Himalayan range. The wicked like arrows shot in darkness are lost unseen.

304

He who sits alone, dwells alone and subdues the self finds great pleasure in being out of the forest of desires.

305

## CHAPTER TWENTY-TWO

## WOEFUL STATE

He who reports what happened not, goes to hell; also he who, having done a thing says, "I did not do it". These men of low deeds at death reach the same state of woe.

306

Many whose shoulders are covered with yellow robe are ill-natured and uncontrolled. They are born in woe because of their wicked deeds.

307

Better it were to swallow a ball of iron, red-hot and flaming, than to lead a wicked and unrestrained life eating the food of the people.

308

Four things befall a reckless person who goes with another's wife - dishonour, sleep without comfort, thirdly censure and lastly hell. Acquisition of dishonour and a state of woe await the fleeting pleasure of a frightened man in the arms of a frightened woman. Outwardly is a heavy penalty from the king. Therefore let no man run after another's wife.

309–310

A blade of kusa grass wrongly handled cuts the hand. The life of a recluse, wrongly lived, takes him downward.

311

Deeds done with sluggishness, vows badly kept, holy life lived out of fear - none of these bear good fruit.

312

If there is anything to be accomplished, let a man be steadfast in that. A mendicant of loose morals stirs up a great cloud of dust (of passion).

313

Better it is to abandon an evil deed, for pain is the outcome of such an act. Better it is to accomplish a good deed for it brings no pain.

314

Like a well guarded town situated in the frontier, let a man guard himself well. Let not a moment pass unheeded. Those who let slip a moment come to grief, as they are consigned to hell.

315

Those who feel shame where they ought not to feel shame, and those who are shameless when they ought to be ashamed– both enter the downward course, following false views.

316

Those who feel fear, where fear there should be none, and those who are fearless when they ought to fear– both enter the downward course, following false views.

317

Those who discern evil, where evil there is none, and those who see no evil in what is evil —both enter the downward course, following false views.

318

Those who discern evil as evil and what is right as right enter the true path, following the true doctrine.

319

# CHAPTER TWENTY-THREE

## THE ELEPHANT

I shall endure men's bitter speech even as an elephant on the battle-front bears the arrows shot at him with enduring patience. Verily, this world is evilly disposed.

320

A well trained elephant is led to the battle-front. The king ascends a tamed elephant. Tamed is the best of men, he who endures hard words with patience.

321

Excellent are well trained mules. Excellent are well trained horses of Sindh. Excellent are tuskers when tamed. Best of all is the man who has controlled himself. With such mounts no man can be guided to the untrodden land of Nibbana. A well tamed man riding on his subdued self arrives there.

322–323

Dhanapala, the elephant with must streaming, is difficult to control. Held in captivity, he would touch no food, but longs for the elephant grove.

324

Sluggish and gluttonous, wallowing from side to side like a great hog fattened on pasture ground—such a fool re-enters the womb again and again.

325

Once this mind roamed as it liked, as it desired, as it pleased. Now I restrain it completely even as an elephant rider controls with his hook a furious elephant.

326

Delight in wakefulness. Keep strict watch over your thoughts. Lift yourself from the path of evil like an elephant sunk in mire.

327

If one should find a fellow-traveller, virtuous, upright and self-possessed, let one with intent gladly walk with him.

328

If you should not find such a fellow-traveller, virtuous, upright and self-possessed, then travel alone like a king who has renounced his kingdom and his conquests. Travel alone like a free elephant in the forest.

329

It is better to live alone. Let there be no companionship with a fool. Let a man live alone, committing no evil, like an elephant in the forest.

330

Friends are sweet in times of need. Joy is pleasant when shared with others. Merit is pleasant at the close of life. Most pleasant of all is to be free from sorrow.

331

Sweet it is to be a mother in this world. Sweet indeed is fatherhood. Blessed is the life of a recluse. Blessed is reverence shown to sinless Ones.

332

A life of virtue lasting to old age is sweet; faith firmly established is happiness; blessed is the attainment of wisdom; avoidance of evil is happiness.

333

## CHAPTER TWENTY-FOUR

### CRAVING

The craving of an indolent man grows within him like the maluva creeper. As a monkey seeking fruits in the woods, he wanders in the round of rebirth.

334

Whosoever is overcome by this low and vulgar craving, his sorrows ever grow like the deeply rooted birana grass.

335

But whosoever overcomes in this world this low craving, difficult to subdue finds his sorrows fall away like dew drops from a lotus leaf.

336

This I declare unto you—be blessed, ye who are assembled here. Dig out the roots of craving as one desirous of uisra, the fragrant root digs up birana grass. Let not Mara crush you again and again even as a great flood destroys reeds.

337

As a tree though hewn down grows up again if its roots be secure and uninjured, even so if the root of craving is not destroyed the pains of life grow again and again.

338

The man in whom the thirty-six currents rush on towards the pleasure of sense, with his thoughts fixed in passion, is himself swept away. He is full of confused thoughts.

339

The streams of craving flow in all directions. The creeper of passion stands sprouting. When you behold the spreading creepers, cut the very roots by wisdom.

340

Beings delight in sensual enjoyments fed by the streamlets of pleasure and lust. Men in their restless search for pleasure are subject to birth and death.

341

Mankind driven by craving run circling round like a hunted hare. Fettered and entangled they endure suffering for a long time endlessly.

342

Mankind driven by craving run circling round like a hunted hare. Let, therefore, the mendicant who longs for freedom from passion shake off craving.

343

The man who has sought freedom from passion, runs back to it. He who having come out of the forest of desires, runs back to it. That man, though free, re-enters the bonds of pain.

344

The wise do not call that a strong fetter which is made of iron, wood or fibre. But jewels and precious stones, sons and wives form stronger fetters. These latter drag men down, and though slack are hard to break. Men who have destroyed such bonds, who have abandoned the pleasures of the senses, who are free from longing, having become indifferent to them, go forth and retire from the world.

345–346

Yielding to their desires men run down the streams of craving just as a spider runs into the web spun by itself. The wise having cut the bond, abandoning all cares, wander free from desire.

347

Renounce what lies in the future; abandon that which is past; be free in the present; cross to the other shore. With a mind thus freed on all sides you will not fall into birth and death.

348

Craving ever grows in a disturbed mind, also when passions flourish, and when yearnings for the pleasant arise. Thus the bonds are tightened.

349

But he who is free from doubts, wakeful and ever meditates on the undesirable nature of craving—such a one puts an end to, will destroy the bondage of Mara.

350

He who has reached the goal, who is without fear, who is free from craving and who has forsaken evil, he has destroyed the darts of existence; this is his last life.

351

He who is free from craving, without attachment, who is skilful to interpret the texts and knows their orderliness, he is a sage, a mighty being. This is his last life.

352

"I have conquered all; knowing all, I am detached from all conditions of life; I have renounced all; I am free from craving. Having penetrated this supreme knowledge, whom shall I call my teacher ?"

353

The gift of Law transcends all gifts; the flavour of the Law excels all flavours; zest in the Law excels all other zests; extinction of craving is the end of pain.

354

Sense-pleasures destroy the evil man, if he seeks not that which lies beyond. By his craving for sensual pleasures the evil man ruins himself, as if he were ruining another.

355

Weeds are a bane to the field. Mankind is endangered by lust. Gifts to those who are free from lust bear great fruit.

356

Weeds are a bane to the field. Mankind is endangered by hatred. Gifts to those who are free from hatred bear great fruit.

357

Weeds are a bane to the field. Mankind is endangered by delusion. Gifts to those who are free from delusion bear great fruit.

358

Weeds are a bane to the field. Mankind is endangered by desire. Gifts to those who are free from desire bear great fruit.

359

# CHAPTER TWENTY-FIVE

## THE MENDICANT

Restraint in the eye is good; restraint in the ear is good; good is restraint in the nose; good is restraint in the tongue. Good is restraint in the body; restraint in speech is good; good is restraint in the mind; a bhikkhu who is thus restrained is freed from all pain.

360–361

He who is self-restrained in hands and feet, and also in speech, who is well-controlled and delights in meditation, who lives a contented solitary life—him men call a bhikkhu.

362

Pleasant is the preaching of that bhikkhu who speaks wisdom, guarding his speech, who is humble and elucidates the spirit of the Law.

363

A bhikkhu who abides in the Doctrine, who seeks delight in the Doctrine, who meditates on the Doctrine and remembers it well does not fall away from the supreme Doctrine.

364

Let him not feel proud over that he has received. Let him not feel jealous of others. A bhikkhu who envies others attains not to tranquillty.

365

Even the gods praise that bhikkhu who boasts not of his gains, but lives a life of strenuousness and purity.

366

He who does not consider his "name and form" as personal possessions and grieves not for that which exists not,– is indeed a bhikkhu.

367

The bhikkhu who is compassionate and delights in the teachings of the Enlightened One attains the state of Peace wherein is the cessation of all conditioned existence.

368

O bhikkhu, empty the boat. When emptied it will sail lightly. Root out lust and hatred and then thou shalt reach Nibbana.

369

Let a bhikkhu cut off the five[1] bonds and abandon the other five[2] and develop further five[3]. The bhikkhu who is freed from the five[4] fetters is the "one who has crossed the stream."

1 *delusion of self, doubt, superstition of ceremonial observance, lust and ill-will.*
2 *desire for form, desire for the formless, pride, distraction and ignorance.*
3 *faith, zeal, mindfulness, concentration, insight.*
4 *this refers to the second five fetters, by throwing of which one becomes an Arhat.*

370

Meditate, O bhikkhu, and be not heedless; let not the passions gladden your mind. Heedless of consequences, swallow not the ball of iron and then burning with pain cry not, "This is suffering".

371

He who has no insight cannot meditate. In him who meditates not there can be no insight. He in whom both mediation and insight are to be found enters into Peace.

372

Great is the joy of that bhikkhu who, having retired to a secluded spot with a quiet mind, rightly discerns the Doctrine.

373

In him who understands the rise and fall of the five groups of existence, joy and happiness arise. He realises the Deathless.

374

For a wise bhikkhu this constitutes the beginning- guarding of the senses, a mind that is contented and restraint according to Patimokkha Rules.

375

Make friends of those who are strenuous, noble and pure, so that one may become courteous and expert in conduct. From the profound joy which thus results he makes an end of suffering.

376

Just as the Vassika sheds its withered blooms, even so, O bhikkhus, let passion and hatred fall from thee.

377

A bhikkhu is called 'tranquil' when he is calm in body, speech and mind, and has entirely abandoned the delights of the world.

378

Rouse yourself by the self; restrain your self by the self; the bhikkhu thus self-guarded and mindful lives happily.
379

Self is the lord of self. Self is the goal of self. Therefore restrain your self, even as a horse dealer trains a noble steed.
380

The bhikkhu, full of joy and faith in the teachings of the Buddha, attains the state of Peace wherein is the cessation of all conditioned existence.
381

The young bhikkhu who applies himself to the teachings of the Enlightened One lights up the world, even as the moon freed from clouds.
382

# CHAPTER TWENTY-SIX

## THE BRAHMANA

O brahmana, be active; dam the turbulent current of craving; do away with sensual pleasures. When you realise the end of all conditioned things, O brahmana, you realise the Uncreate.
383

When a brahmana arrives at the other shore by insight and calmness he gains knowledge and is free from all fetters.
384

He for whom exist neither this nor the further shore, nor both; he who is free and fearless —him I call a brahmana.
385

He who is meditative and free from passion, who has fulfilled his task and is taintless–him I call a brahmana.
386

The sun shines by day; the moon lights up the night. The warrior shines bright in his armour; the brahmana in his meditation. But the Buddha shines radiant by day and by night.
387

He is called a brahmana who has got rid of evil; he is called a bhikkhu because he lives in rectitude; he is called a Pabbajita for he has abandoned all impurities.

388

Let none attack a brahmana: a brahmana should not retaliate. Woe to him who strikes a brahmana; greater woe to the brahmana if he retaliates.

389

No little profit gains the brahmana who restrains his mind from pleasant things. When the intent to harm ceases, then in direct measure is all suffering laid to rest.

390

Him I call a brahmana who offends not in thought, word and deed; who is controlld in these three things.

391

Even as a brahmana revers the sacrifical fire, so should one venerate him who understands the Doctrine of the Fully Enlightened One.

392

Not by matted locks, not by lineage, not by caste does one become a brahmana, but he who knows the truth and is righteous is indeed a brahmana.

393

O fool, what avails thy matted locks, what avails thy deer skin ? Outwardly you clean yourself but all is ravening within.

394

Him I call a brahmana who meditates in loneliness, clad in rags and on whose emaciated body veins stands out.

395

I call him not a brahmana because of his origin. Such a one, if affluent, may be addressed as 'sir'. But he who possesses nothing and is detached, him I call a brahmana.

396

Him I call a brahmana who has cut off all fetters and is without cares, who has gone beyond toils and is emancipated.

397

Him I call a brahmana who has cut the strap of hatred, the thong of craving and the rope of heresies, who has burst the bar of ignorance and is enlightened.
398

Him I call a brahmana who though innocent endures reproach, ill-treatment and punishment. To him patience is like unto an armed force.
399

Him I call a brahmana who is without anger, devoted to duties, virtuous and is without craving and controlled. He bears his final body.
400

Him I call a brahmana who clings not to the pleasures of sense like water on a lotus leaf or a mustard seed on the point of a needle.
401

Him I call a brahmana who, here itself, has realised the cesation of suffering, who has put his burden aside and is emancipated.
402

Him I call a brahmana whose knowledge is deep and is skilled in the way and has reached the highest goal.
403

Him I call a brahmana who holds aloof both from house-holders and monks, who is homeless and has but few wants.

404

Him I call a brahmana who putting away his rod, hurts not any living thing, active or still; who neither kills nor causes to kill.

405

Him I call a brahmana who is friendly among the hostile and peaceful among the passionate.

406

Him I call a brahmana from whom lust, hatred, pride and envy have fallen off, like a mustard seed from the point of a needle.

307

Him I call a brahmana whose speech offends no one; whose words are true, gentle and instructive.

408

Him I call a brahmana who takes nothing in this world that is not given to him, be it long or short, small or large, beautiful or ugly.

409

Him I call a brahmana who has no desires whether of this world or of the next, who has no yearnings and unshackled.

410

Him I call a brahmana who has cut off craving, who is free from doubts through right understanding and has plumbed the depths of the immortal.

411

Him I call a brahmana who in this world has risen above bondage to both good and evil, who is free from grief, from lust, and from impurity.

412

Him I call a brahmana who shines forth like the moon, pure, serene and clear and in whom craving for existence has become extinct.

413

Him I call a brahmana who has traversed the miry round of births and deaths difficult to cross and has reached the shore beyond; who is thoughtful and free from doubt.

414

Him I call a brahmana who, in this world, casting away lustful tendencies has all desires extinguished. Having extinguished all craving for existence, he wanders about without a home.

415–416

Him I call a brahmana who has cut off the yoke of attachment to worldy things, has risen above to heavenly things, and is free from all and every bondage.

417

Him I call a brahmana who has given up both that which gives pleasure and that which gives pain, who is cool and free from all germs of renewed life. He is the hero who has conqured all the worlds.

418

Him I call a brahmana who knows the origin and extinction of all beings, who is free from attachment, welfaring and enlightened.

419

Him I call a brahmana whose state the gods do not know, nor angels, nor men; whose passions are extinct and who is a holy One.

420

Him I call a brahmana who calls nothing his own whether it be of the past, the present or the future; who is poor and detached.

421

Him I call a brahmana who is fearless, the noble, the hero, the sage, the conqueror, the sinless, the awakened.

422

Him I call a brahmana who knows his former abodes, who sees heaven and hell, who has reached the end of births, who is endowed with perfect knowledge and who has reached the shore beyond.

423

THE END OF

THE DHAMMAPADA

रेग्मी, कल्याणी रेग्मी स्मारक, पुस्त